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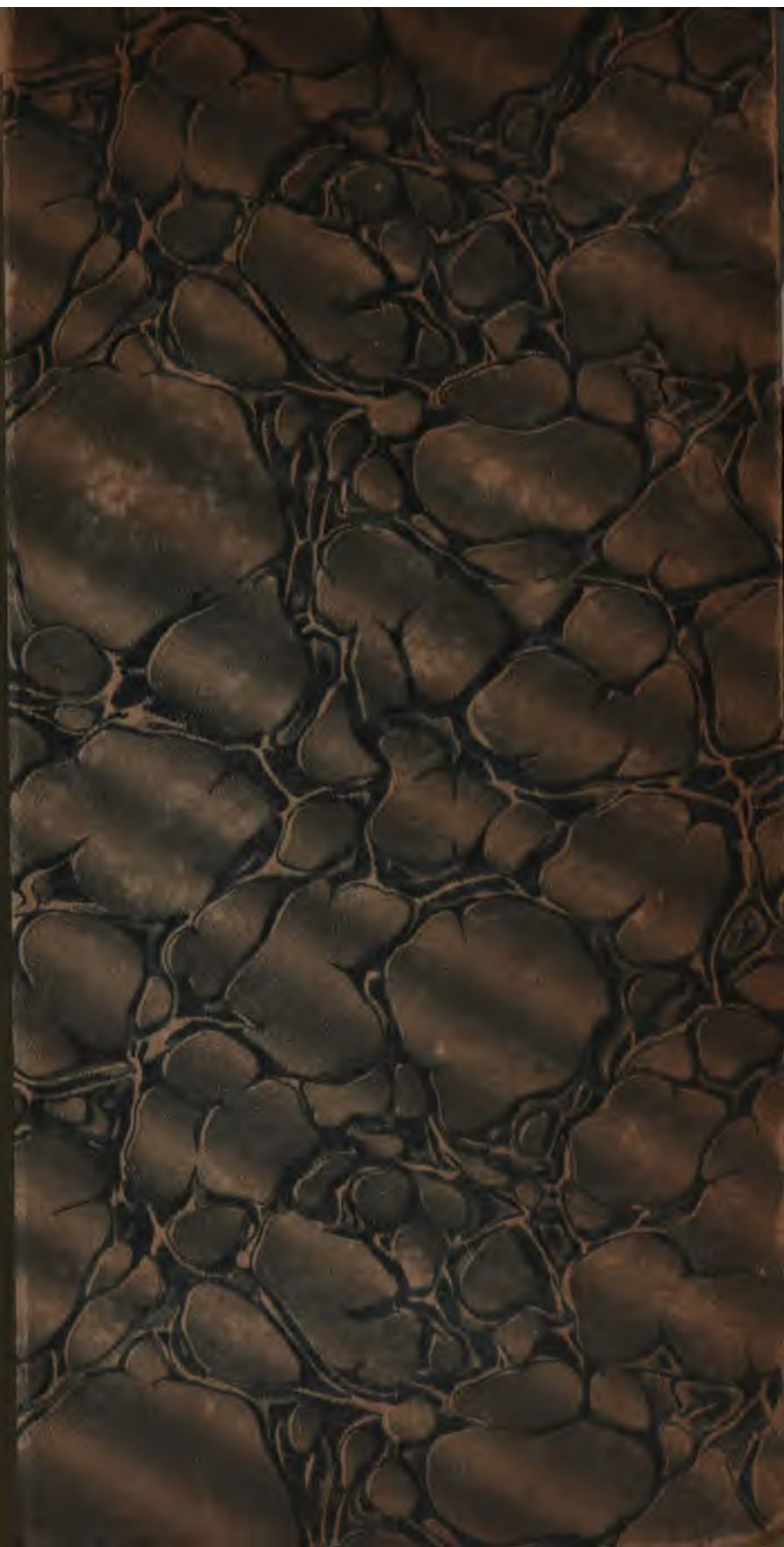
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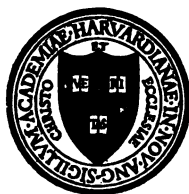
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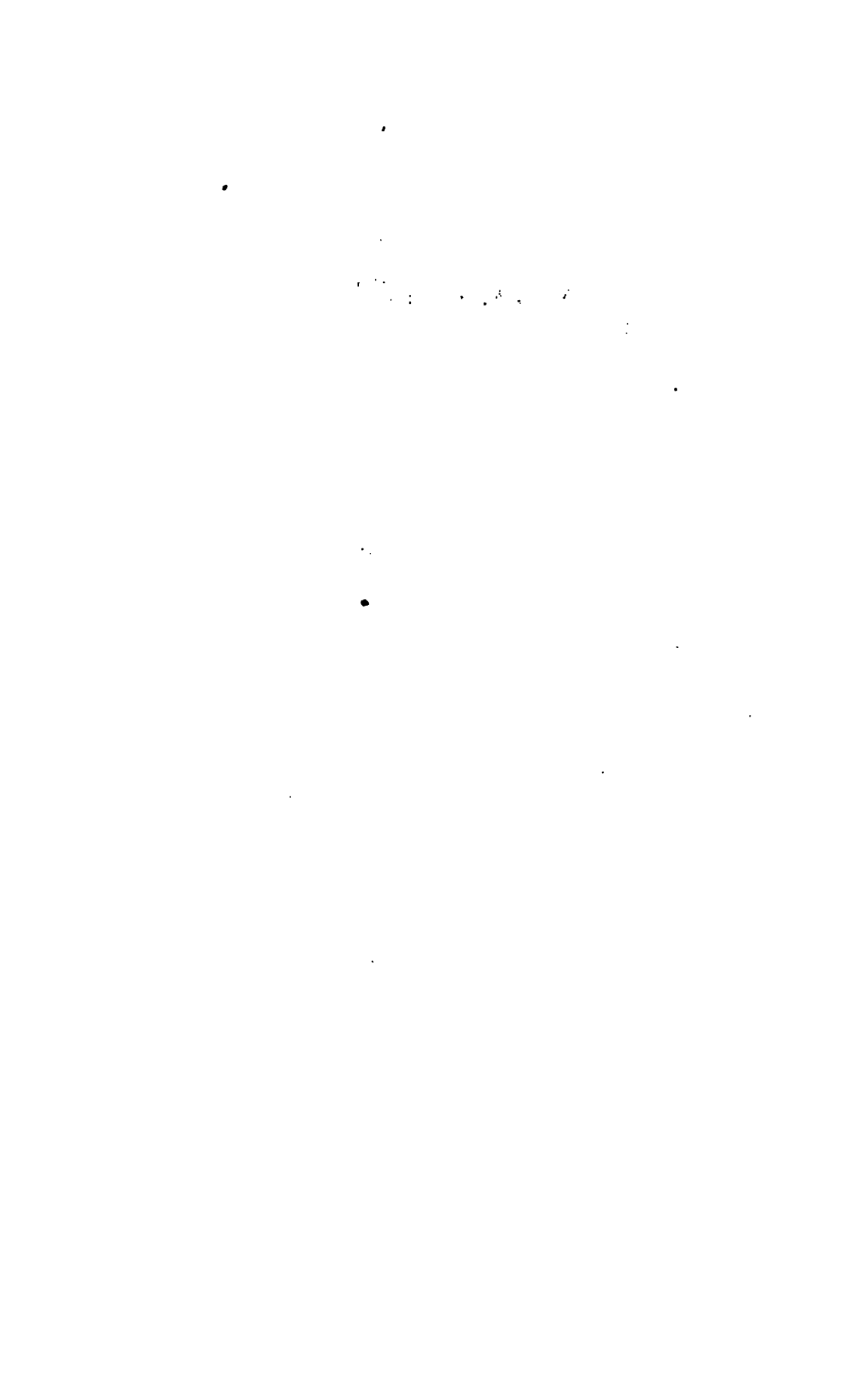
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EMANUEL SWEDENBORG'S
POSTHUMOUS TRACT
CONCERNING
MARRIAGE.

FROM HIS MANUSCRIPT PRESERVED IN THE LIBRARY OF
THE ROYAL ACADEMY AT STOCKHOLM.

Edited for the First Time
BY
DR. JOHN FR. IMANUEL TAFEL,
PROFESSOR, &C., &C.

TRANSLATED FROM THE LATIN.

NEW YORK:
1865.

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CONCERNING MARRIAGE.

Of the representation of conjugal love by most beautiful things.

Love truly conjugal is represented in heaven by various things. It is represented by adamantine airs, sparkling as if from rubies and carbuncles; also by most beautiful rainbows and golden showers, which, when they are beheld, fill the bystanders with such pleasurable and such delights, that they affect the inmosts of the mind. I have heard the angels, when conjugal love was so represented in the paradises of heaven, say that they were filled with such delight, that they could not express it otherwise than that it was delight itself, from which, as from their origin, all the rest of delights arise; and this delight was said to be a pure delight of the mind without any excitation of lust, for such is conjugal love in its origin.

Since love truly conjugal is in its origin pure delight itself of the mind, and that love is the fundamental of all loves, and from love is all the beauty of the angels in heaven (for love or the affection of love forms every one, wherefore every angel is as to his countenance the image of his love or affection), hence it is that all the beauty of the angels in heaven is from their conjugal love; for the inmost of their life which shines through is thence. An angel was seen by me, who was in pure conjugal love (he was from the third heaven); such was his beauty that the bystanders were carried away with admiration, saying that it was beauty itself in its essence.

That love truly conjugal is such beauty, and also such delight, is from its first origin, which is the union of the Divine

Love of the Lord with His own Divine Wisdom ; then next the marriage of the Lord with heaven, and with the church, and thence with every one the marriage of good and truth, concerning which origins of love truly conjugal it shall be spoken in their places.

That in love truly conjugal there is nothing whatever of lasciviousness.

Those who do not know what love truly conjugal is, and who are not in it, may think that it is not given without the lascivious, but yet the difference is such as is between heaven and hell ; for their joyfulness appears in externals as if the same, but every external derives its quality and its essentiality from internals. The internal of conjugal love is from the Lord, and thence from heaven, and from everything auspicious and happy there ; but the internal of lasciviousness or of adultery is from the devil, thus from hell and from everything inauspicious and unhappy. Every external derives its essence from internals ; therefore neither are the external of conjugal love and the external of adultery alike. The external of conjugal love is filled with all the delights of heaven, and the joyfulness of heaven which is in that love expels all the joyfulness of hell ; hence those two joyfulnesses in external form are, because of their internals, altogether dissimilar. The angels also clearly perceive from the sphere of the love of two spouses whether the lascivious is in it, and its quality and quantity, and so far remove themselves from them. The reason that the angels so far remove themselves is, that the lascivious of adultery communicates with the hells, but the chaste of marriage with heaven.

That love truly conjugal is chastity itself.

Celibacy is not called chastity in the heavens, nor is a girl called chaste, nay nor an unmarried woman, nay nor a virgin, but a wife who turns away from adultery is called chaste ; similarly a husband who turns away from it, for love truly conjugal is what is called in heaven chastity.

That conjugal love is innocence itself.

Spouses who are in conjugal love appear in heaven as if innocent.

That conjugal love is love to the Lord.

All who are in love truly conjugal are in love to the Lord, because it descends from the marriage of the Lord with the Church; hence it is that they who are in the third heaven, who are all in love to the Lord, are in love truly conjugal. Love truly conjugal cannot be given except by the Lord.

That two spouses in heaven make one angel.

There is between the pairs of spouses in heaven a similar conjunction as there is in every man between the will and the intellect, or between the good which is of the will and the true which is of the intellect; because the female by nature is affection, which is of the will, and the male is by nature thought, which is of the intellect; more concerning these in the work on *Heaven and Hell*.

Concerning those who have for an end in marriages lasciviousness such as is of adultery.

There appeared to me as if in a kitchen-place, wherein was a dark fire-place, without fire on the hearth, [women] with knives in their hands with which they, as it were, sought to murder infants; they were crafty, cunning, and malicious, all harlots, secretly alluring men to themselves from every quarter. These being inspected by the angels, appeared like intestines in pairs of balls, one of which was filthily bloody, the other foully yellow; thus were represented their concupiscences when they were inspected by angels. All were such women as seek marriage solely for the sake of adultery with others, because then they do not fear scandal on account of illegitimate offspring, which they attribute to the husband; their lot is most cruel; all things there are sordid; they inhabit caves, and on account of their ugliness and deformity they fear to be seen, nor can they longer allure any adulterer because they are misshapen and smell foully;—men, also, with

whom adulteries are the end of marriage, and afterward have lived with adulteresses, acquire such a nausea for a wife that they fly from them. They become at length impotences, and with them the life of thought and speech perishes in the society of wives, and especially in the society of their own wives.

Concerning mice.

Lascivious wives, and also unmarried women who make light of whoredoms, inhabit two kinds of places—some in the western region in front, and some behind. There are all who were able to insinuate themselves with men by simulated affections, by which they acquired the lascivious love of some husband, caring nothing whether they were good affections or whether evil affections. Those who dwell in front were crafty and cunning, and of such a genius that they could perceive of what nature, soul, inclination and cupidity were the men whom they wished to allure, especially in depriving a man of his wealth, and in the meantime that they might live luxuriously. They dwell there in caves wherein all things are fetid, and the places where they dwell smell like the smell where mice are; they even appear when seen by angels like great mice. I have heard certain, who had been in their caves, saying that the smell was that of mice, and that their places were fetid and filthy; but that they knew how, by fantasies, to render themselves beautiful, and also to beautify these places with various articles, but this only for some moments; for when the fantasies cease the appearances cease, and then all things are foul. It is said even that they delight in those foul and filthy things, the more so the more deeply they are in them. That they do delight, is from correspondences with such a life. They were often seen by me, sometimes when by fantasies they had assumed beauty, appearing then magnificent in dress and charming in countenance; but as soon as fantastic thought was removed from them, which is done by a good spirit and by an angel, they appear deformed altogether like devils, some black, some horribly flamy, some like corpses—and also they were seen by me often like great mice with long tails. Their con-

cupiscences appeared thus. What is wonderful, there are spirits of both sexes who in the appearance of their passions appear like cats, and those mice fear them just as mice fear cats on earth; they appear like cats because they cared nothing for religious things, except that they listened to them but retained nothing of them. I saw that in those caves are noble wives, nay, of such men as were of the first nobility; but all there are compelled to labor, but no one of them can go out, nor is it permitted to let them out, because they are cunning beyond the rest of spirits, and enter the affections of men secretly and draw away their souls; in this they are more skilful than the rest, and so are shut up, that at last [their hells] do not open a finger to let them out.

They, however, who dwell below in the western region are alike and in greater number. They are unmarried females who have given themselves to whoredom and passed their whole life in whoredom; there is a similar smell of mice there, not so strong, and they also appear like mice, but smaller. The caverns where they are appear winding and subterranean, one cavern below another, and a great multitude is there.

I have seen the larger mice, when a preacher came to them, hold by fantasy a psalm-book in their hand, and look towards certain from whom they draw what to answer, and answer as from themselves; this by cunning, and then they feign devotion, when yet they have no devotion at all; so they cheat the preachers, but this they do in the doorways; but within in the caverns they answer nothing, because they cannot look to those from which they draw the answers.

Various things concerning marriage and adulteries.

1. That heaven is marriage, and that adultery is hell.
2. That marriage descends from the marriage of good and truth, and adultery from the marriage of evil and false.
3. That therefore is given priestly adultery which in external appearance is similar.
4. That in heaven they abhor adulteries, and that therefore heaven is closed to adulterers; and that hell is opened wide according to the quality and quantity of the adultery.

5. That a man by conjugal love receives the form of love in the mind, and thus in the body—thus the form of heaven; and that a man by adulteries receives the form of adultery—thus the form of hell.

6. That conjugal love is the fundamental love of all celestial loves, and that it is the image of heaven—thus of the Lord.

7. That heavenly joy is based upon conjugal love.

8. That hence the celestial joys which the angels have only from thence are innumerable; and scarce one of those innumerable joys is known in the world, because at this day adultery reigns there even from the false of doctrine, but that they were known in part to the ancients.

9. That angelic wisdom grows by marriages, and it is in the place of procreation to them; for which reason it is appropriation of wisdom, whence daughters, sons, father and mother in the Word signify such things as are of good and truth, thus which are of wisdom; places may be adduced from the Word.

10. That from adulteries all ignorance and stupidity in spiritual things grow, because it is the marriage of the false and evil. That the falsification and adulteration of the good and truth of the Word is signified by *scortations* there, may be proved from the Word.

11. That to love the spouse is to do good before the Lord, because this is chastity itself; and the church itself is called virgin and daughter, as daughter and virgin of Zion and Jerusalem.

12. That conjugal love has communion with heaven, and that the organs of generation have correspondence with the third heaven; the womb in the first place, concerning which correspondence—that even coition from conjugal love has this communion.

13. That that love arises from the Lord's influx alone through the third heaven.

13. (a) That the third heaven is the conjugal of heaven; that thus marriages are most sacred in heaven, and that they consider adulteries profane.

14. What adulteries are, considered.

15. That conjugal love increases in potency and effect to eternity, insomuch that it is love as to all power and effect—thence is the life of their souls; but with adulterers love decreases as to power and effect, so much so that it becomes impotence and stupidity, and scarce of any life.

16. That no one can be in conjugal love unless he be spiritual by combat against evils and their falses, and unless he acknowledges the Lord and His Divine.

17. That wife and husband are consociated as to mind as if one flesh.

That it is my bone and my flesh, as Adam said.

18. That conjugal love continually unites, that they be (one man).

19. That conjugal love depends on the love of the wife, and that such is the love of the husband in reciprocation, and that the love of the wife does not depend on the love of the husband; the reason is, because like as the will governs the understanding, good governs truth, hence it is that it is said that the husband ought to cleave to the wife; on the contrary with those who are not in conjugal love.

20. The wife wishes to think and will as the husband, and the husband as the wife, and because each wishes this, each is led by the Lord as one, and the two are one angel; for when the will and the intellect is not one's own, but the other's, and this mutually and interchangeably, it cannot be otherwise than that they be led by the Lord as one.

21. That hereditary evil becomes by adulteries continually more malignant, is on account of adulteries which are considered allowable.

22. That adulteries are most filthy may appear only from this, that the seed of the man as to its spiritual, and also as to its interior natural, adds itself to the body of the woman, for the man's life is in it; what, then, can it be, when the life of several men introduces itself at the same time, but filthiness and interior putridity.

23. An example that one acquires such a nausea and disgust against his wife, as not to be able to look at her,

merely when he doubted about God and the word, was the priest, i. . . .

24. That conjugal love is such love, such delight, and such wisdom to those, that heaven is in it; that so far they are men, is confirmed by angels of heaven by a living voice. Afterwards they looked into hell, and said that there was all filthiness, and that especially adulterers and adulteresses appear like sows and pigs, and like sows and pigs delight in ordure; and they said that one of them delighted in it so much that he wished to eat it. This coincides with the prophet who was bidden to make for himself a cake with dung.

25. That by conjugal love the interiors of the mind are opened, because the influx into it is from the Lord through the third heaven; thence a man becomes receptible of all celestial loves and likewise of truths.

26. That in conjugal love is the inmost of conscience.

Concerning conjugal love with the angels.

I have spoken concerning conjugal love with angels, and they said that it is the inmost of all loves, and that it is such that a spouse sees his spouse in his soul and in his mind, so that his spiritual image is there; and thus that a spouse has the spouse as if in himself, and that this is cohabitation in a spiritual sense. This also was represented by angelic ideas which cannot be expressed. Hence their conjunctions are delicious.

That to one man one wife.

In the Christian world, where interior things of the Church are revealed, and where the Lord is worshipped, and it is known that from Him is heaven and the Church, and that the Church is conjoined with Him, as a wife with a husband, and that there is but one Church, and that with those who are of that Church there will be a conjunction of good and truth, it is not allowed to take several wives, for this would be to pervert the spiritual which would, or might be in marriage. Wherefore, if a Christian man should take several wives, it would be as if he had with himself two Churches; also as if

truth should take its essence from two goods, with which marriage is not given; for good is the esse of truth, and the esse or essence of one truth from two goods is not given. Whence it is that love truly conjugal can by no means be given in the case of one man with several wives, for thus it would be the lascivious which would enter; besides, love cannot be divided, since it is from the affection of one, which is of the will, concordant with the thought of another, which is of the intellect, and this unanimity and cohabitation, which makes the essence of conjugal love, cannot be given (in the case of several wives); in a word, with them there is not the Christian Church, wherefore when an angel in heaven only thinks of several wives, the celestial and angelic perishes, and joy as well as wisdom with him, and he falls from heaven.

There have been seen those from among Christians who confirm themselves about polygamy—they were several thousands in one society; for those who are alike as to love form a society, and conjugal love is the fundamental of all, and when the last judgment took place, that region appeared as if swallowed up by hell, and afterwards it was said that they knew nothing about their members of generation, just as if they had been without them; that they had confirmed themselves in this from the Judaism of the Old Testament, because it was then lawful to take several wives; but that in Mahomedanism everywhere. That it was permitted to the Jews, was because the Jews were external men, inwardly idolaters, with whom the interiors of the Church were not, nor were opened; wherefore they did not recognize the Lord. What it is with Mahometans shall be told hereafter.

In a word, several wives and one husband cannot become one flesh, that is, one mind, which consists of will and intellect, the marriage of which, as far as relates to the mind in its essence, sustains marriage; for all things in the universe relate to the marriage of good and truth; thus to marriage, in order that they may be anything, and produce anything, and marriage itself in its very form and its very essence, is sustained in man with his compeer; equally in an angel.

Concerning a plurality of wives among Mahometans.

I have spoken with Mahometans about the spiritual marriage, that it was the marriage of good and truth, and that good loved truth, like a married pair, and that they desired to be conjoined, and to produce goods and truths, like daughters and sons, and to procreate families, as it were. This they understood well, and also that conjugal love descends from that spiritual origin, and that all the spiritual with man undergoes a change, so that it may scarcely be recognized when it descends into the natural, but is known only by correspondences. From which it appears that those who have several wives permitted them by their religion, cannot have love truly conjugal; and it is said that a plurality of wives was conceded to them, or polygamy permitted, because they are in warm countries, and in preference to those who are in cold countries, and that therefore they burn with libidinous heat; for if polygamy had not been permitted them, many of them would rush into adulteries more than Europeans, and would thus act contrary to their religion (*religiosum*), and to act contrary to religion (*religiosum*) is to profane what is holy. It was shown further that all their love of marriage is lascivious, so not spiritual, and cannot become spiritual unless they acknowledge the Lord.

The lot of those in the other life is such, that first, as if in the world, they there take several wives besides concubines; but because in the spiritual world the conjunction is of souls, and they are of different souls, they cannot be together, but separate spontaneously, and are finally conjoined to a woman who is of similar soul; thus gradually they separate from their wives, and thus finally are united with one with whom their soul accords; moreover, they who persist in polygamy, in the course of time become so feeble and impotent that they are disgusted with marriage, for this lasciviousness takes away with itself.

Those of them who are in their heaven have but one wife, and have rejected the rest, for there is a Mahometan heaven distinct from the Christian heaven; but they who at

last, as do many, acknowledge the Lord as one with the Father, are separated into heavens, which communicate with the Christian heavens, and with them there is conjugal love.

They have heard from the angels conjugal love described as to its delights and pleasantnesses, and that it endures to eternity with an infinite variety of delights and pleasantnesses; and they wondered, whence many of them received faith in the Lord, and were sent among the angels of the Christian heavens, and instructed concerning the Lord and in the doctrine of love and faith towards Him.

The state of spouses after death.

Almost every one who had lived in marriage in the world, after death either meets with his wife, if she died first, or awaits her. When they meet, they mutually explore themselves of what mutual affection they were; and if there had not been mutual affection, they separate spontaneously, for two dissimilar affections and thoughts cannot consociate, for there is a communication of all affections and thence of thoughts; if there is not a concordance, a great heaviness begins, then difficult breathing, as if a discordant panting, so that they cannot but be separated, and then they are conjoined with others according to similitude.

They who have lived in celibacy, live also in celibacy for a long time; but, if they have desired marriage in the world, they also at length enter into marriage.

Those who cannot await the other spouse, whether male or female, are conjoined in the meanwhile to another like him [or her]; but then there is given them a perception that it is the same spouse they had in the world, but this [connection] is dissolved, because there were no betrothing and nuptials, when the true spouse arrives, for then from cohabitation in the world he [or she] knows him [or her] rightly, and who wishes remains with his own, as was said before.

The marriages of the angels of heaven are all provided by the Lord, who alone knows a similitude of souls which is to endure to eternity; and then a spouse from the first glance

recognizes his spouse, which is because the similitude of souls conjoins.

But in hell there are not marriages, but there are adulteries; there, in infernal societies, there are men separated from women, and when they think that they are to speak with a wife, from a habit acquired in the world, he goes to the women, and a persuasion is given him then that this or that one is his wife, with whom he then conjoins himself; but that persuasion is varied, because it makes no difference, since in hell there is no marriage but adultery.

Concerning those (women) who live modestly and chastely in outward form, but think lasciviously.

Afar off were seen women concerning whom it was said, that they had lived in the world as virgins, and had avoided marriage for the sake of chastity, saying that marriages were in themselves unchaste, comparing them to legalized whoredom; it was said that even many of them were from convents, professing chastity for the sake of heaven or eternal salvation. They appeared from afar as naked, because chastity and innocence is represented in the spiritual world by nakedness, which also signifies a life blameless and free from whoredom; but it was perceived that from afar off, in a secret place, they dealt, after death, with men-adulterers, taking care sagaciously not to be seen; but when they were manifestly infested, then they escape with mocking and fly. Then was felt the ardor of the men who desired them for wives, because they thought them chaste and innocent beyond others. It was said that they were obscene beyond others, having delighted in unutterable lasciviousness; they were such women as had thought lasciviously within themselves.

It was said of them that after a space of time they acquire an aversion for matrimony that nothing can exceed, and conjugal love perishes, and that they become disgusting, and this after they have been for some time foul prostitutes, having cast aside all modesty, because the external being

removed, the internal acts, and their internal without the external is then without any bond of modesty.

Those who have affected external sanctity, and also been given to devotion, and thus religious, because they become profane and have mingled adulteries with the delight of sanctity, whence profanation, appear at length like bony skeletons.

That to command in marriages removes conjugal love, and concerning the Dutch women.

Concerning the love of commanding in marriages, that it removes all love truly conjugal, since conjugal love is such that the one wills to think and will as the other, and thus mutually and interchangeably, so neither one commands, but the Lord; thence is the delight of conjugal love.

That wives may not command over husbands is taken care of there in societies; there the men live on one side and the women or wives on the other, and when the men desire they send to them and summon them, and then they are separated, or live separately; the wives are indignant and become angry, and infest the men because of serving and obeying when they are called; then they are sent forth from the society and wander over various places, and a desire is given to them of going away and deserting the husband; then when they wander, everywhere they encounter an inclosure or obstacle, as it were a marsh, water, or a wall, and so forth; and while this lasts the desire of going away diminishes, and they do this until they are tired out, and then they return to the society and to the mansion there where they had been before; thus the Dutch women are corrected.

Of the torment of those who are of hell, from the influx of conjugal love.

All influx from heaven torments the infernals, wherefore hell is removed from heaven and is also everywhere shut up, so that influx may altogether not be felt; the reason is, that they are in contrary love, and just as infernal love torments the celestials, so celestial love torments the infernals; but the

celestial prevails, wherefore hell is removed as far as possible ; this is understood in the Evangelist, in Abraham's saying that there is a gulf, so that there is no passing over.

But the influx of conjugal love from heaven especially torments the infernals ; I have seen spirits in hell brought as far as into the world of spirits, which is the middle, these, when they perceive the influx of conjugal love, come into rages so as to act like furies, and also as if they were tormented like serpents in tamarisks [myrica], twisting hither and thither their bodies and intestines like one who is twisted miserably by torment within ; they compared their suffering with the greatest sufferings ; the reason is that the love of marriage and the love of adultery are altogether opposite, and conjugal love itself is heaven, and the love of adultery is hell. The love flows into their externals and torments their internals.

Infernal marriage

Is when one wills to command and the other wills not to obey ; thence is deadly hatred interiorly. This was represented by the direst things, which for dreadfulness cannot be described. They breathe nothing else than slaughter, and also torment of each other ; wherefore they are separated and live separate in hell and adultery, concerning which above, concerning Charles XII.

Concerning those who plot against conjugal love.

I have heard from such, many devices and secret arts of alluring chaste wives to adultery. I have seen more arts than in the world, gaining the favor of them as well as of the husband, by flattering both, and especially the husband ; putting on the appearance of interior friendship, exploring the desires and cupidities of the wife, whether she wishes freely or unwillingly, besides a thousand other things. But such are sent not long after death into a hell, situated under the hinder part of the province of the knee, and are there very deep and altogether shut up, that there may be no aperture whatever to look out of that prison, for they are full of danger to conjugal love, which is very holy, and there they

are compelled to labor, and have a harlot in place of a wife.

But they who have the rage of violation, and perceive a delight in violation, are let down into a cadaverous hell whence exhales a smell as from corpses, which excites vomiting; it excites it with me.

They plot by means of love towards infants; they were seen to rise from the earth over in front of Gehenna, almost unnoticeable, continually removing obstacles, so that they might come into chaste homes; they love these, not unchaste ones. They can put on various countenances, and also by arts send themselves forth through thoughts as if they were elsewhere, and thus enter. They put on also a countenance of innocence, and preach chastity; they extol it with praises; they enter into friendships in various manners, so that they are even praised and loved, and if the wife is conscious and desirous, she is praised. They talked with me, saying, that they were astonished that any should be so conscientious as to say that this was against conscience, charity, and religion; they were in such persuasion, that they saw no evil in it, much less anything filthy. They also speak sanely concerning marriage; their hell also is under the buttocks, in front, in the foul excrementitious smell there; and because they are crafty, feigning chastity, innocence, and friendships, and other things, therefore when they come to their internals, which are adulteries, they are vastated until they appear deformed devils, little of the human remaining. They become stupid because they are against the holiness of heaven; they mock and laugh at those who call marriages holy, and adulteries profane or even unlawful.

That love truly conjugal is naked.

The angels of the third heaven are those who are in celestial marriage before others, for they are in love to the Lord, and thence in the marriage of good and truth; whence, also, they are in conjugal love before the other angels, and in innocence and chastity. These walk with a cincture around the loins when abroad, and without the cincture.

when at home ; and yet in their nakedness, they look upon the spouse as a spouse, nor is there anything lascivious therein. They say that to look at a covered spouse takes away the idea of marriage, and what is wonderful, nakedness does not excite or stimulate ; it is, however, as an external bond of conjugal love. In bed they lie copulated as they were created, and sleep so. They say that they cannot do otherwise, because conjugal love itself, which is perpetual, copulates ; thus also the life of the one communicates with the life of the other, and the life of the husband becomes appropriated to the wife ; that it may be as we read of Adam when he saw Eve his wife : Behold my bone and my flesh, and also that they were naked and-not ashamed, that is not lascivious ; but yet when first Adam receded through his wife from love to the Lord, which is understood by the tree of life in paradise (of which there, and Rev. ii. 7), which happened because they acted from themselves and their own proprium, especially from the science and delight of the natural man, then the marriage of good and truth perished, then nakedness became lascivious, and the chastity of marriage failing, they were ashamed of nakedness, and were clothed with fig-leaves, and afterwards woollen garments ; thence by nakedness in the Word is understood lasciviousness, like that of adultery.

In the other heavens under the third, all appeared clothed, and also blush at nakedness before the eyes of others, because it excites lasciviousness ; to them marriage is not such a delight as in the third heaven ; in the lowest heaven there is also something of cold, but not indeed as in the world.

I was carried by the Lord through changes of states to a certain mountain, where all were naked, wives and husbands, at a distance when I spoke with them, and they said that all are naked there, and nevertheless no lascivious appetite or desire was caused to any one from seeing nakedness, and that each spouse loved the spouse tenderly ; also that they could not be united with them clothed ; they told the reason, that all were chaste in mind, because they were such in the world. When any new comer arrives from the world, they explore

him, which is done by his putting off his clothes and stripping himself; then they perceive immediately whether he has a genuine conjugal; if not, he is driven away with punishment; they drive him with scourges until he appears no more, and this to the depth. There was a certain one who thought he was in like conjugal love because in the world he had lived chastely with his wife, nor had commonly anything to do with harlots; he at first could look upon naked women without any emotion of mind, but when his sight had been fixed some time he was deprived of his senses at the sight, and finally at the touch of nakedness, and stood without speech as if half dead, wherefore he was driven away; the reason was that he was not in love to the Lord nor in the marriage of good and truth. They said that few could approach, because the sphere of conjugal love is such, that others cannot bear it;—they said that they live in houses with men-servants and maid-servants who are all in marriage.

The angels of the third heaven live upon mountains, not rocky but of earth, upon which are paradises and woody gardens; the mountains appear elevated to a point, in the highest part of the mountains are the best and chastest; below, according to degree in marriage, are the spiritual and spiritual natural; also their distinctions are according to regions; the east of the region where they are in love, the south where they are in wisdom.

That conjugal love descends from the marriage of good and Truth.

From much experience it has become known to me that no one has conjugal love unless he be in the love of truth from good, and in the love of good through truth, that is, in celestial marriage; and that no one can be in any mutual love of good and truth except they who shun adultery and avoid it as infernal; and this although they may have lived in marriage in the world, and loved their spouse on account of cohabitation and the delight of earthly life, and for the sake of children. For celestial things ought to flow into conjugal love, and man after death comes into his celestial or

spiritual things, and then becomes such altogether as he was with regard to them; it cannot be otherwise.

That conjugal love causes a man to be love.

Man was created to be love and thence wisdom, since the Lord is Divine Love and Divine Wisdom, and it is from creation that a man is the image and likeness of the Lord. Gen. 1 : 26, 27. And this cannot be without genuine conjugal love. From that everything of man can be turned to love, for in marriage it is lawful for each to love even the body from the heart, and thus to dispose the soul and all things thence to the form of love, which is in no other way possible. The inmost and outermost make there a one, and induce that form, and that form is a form of heaven.

The exploration of spirits by conjugal love.

Spirits who come newly into the spiritual world are explored, first of all, as to whether they are against conjugal love; they are led to places where the sphere of conjugal love passes by, or to chaste spouses; if then they change countenance and indignation appears, and more, if they then think lasciviously, and still more if they speak so, it is a sign that they are of infernal mind; but if then they rejoice and are exhilarated, that they are of a celestial mind; it is a proof whether they are of heaven or of hell; those who are against conjugal love are from hell; they who are with it from heaven.

Concerning adulteries from faith separated from charity.

I was with those who had confirmed themselves in faith separate from charity, not alone in doctrine but also in life, believing that they were to be saved by faith alone even in the hour of death, howsoever they had lived; and thus that all evils were either not seen by the Father, or excused on account of the infirmity of man, or remitted, and that when remitted, they were also washed away; they looking to the merit of the Lord from the fulfilment of the law, and that by

the passion of the cross He had taken away the sins of the world, and the condemnation of the law, and various things which their doctrine teaches. I perceived when they were in the company of those, or among those with whom they communicated, when we were speaking of that faith, there existed the most obscene representations of unspeakable adultery, such as that of a son with a mother. The sphere itself was such that it could be perceived by spiritual communication ; they act into the occiput, and thus enter into the thought. From their presence also comes pain in the left knee.

The reason that such adultery is perceived from them is that they think concerning God, concerning the Lord, of salvation and of eternal life, and they confirm those things from the Word, which thence are spiritual, and that there can be nothing of faith unless it be conjoined with some love, and with them this is conjoined with love merely natural and with its cupidities, and the conjunction of faith with evil love makes that adultery ; they think concerning faith from an evil life, and when they are in the delights of terrestrial and corporeal love, thence is the conjunction of faith or truth with evil. The spiritual which is of faith is as a mother, and the son is evil.

I have seen cohorts of them cast out into the hells, and many of them into deserts, where everything of faith is taken away from them, and there they live like wild beasts, and when everything of faith is taken away from them, they are almost deprived of rationality.

Why in the Christian world, more than elsewhere, adulteries are not abhorred.

The heathens wonder why in the Christian world adulteries and whoredoms are accounted lawful by many and even by most, when yet their religion from the Word of both Testaments condemns them to hell ; but the reason was told, that few live according to their religion, but have embraced the doctrine that faith saves ; that is, that thinking and not living (saves) ; and because thus truth is conjoined with evil, thence

from the influx from hell adulteries are loved and received, and also they excuse them. For the influx of hell prevails with them over the influx of heaven. The sphere of adultery also closes heaven, and when heaven is closed, hell is opened: hence its origin comes from the false of religions. It is otherwise with those who place religion in life and doctrine at the same time.

The sphere of adultery.

When they speak against the truths and goods of faith and charity, a sphere of whoredom and adultery is produced, and then adulterers rush thither as crows to a carcase, and delight in that stench; thence the sphere is filled with such and other obscene things, that a good person would be horrified.

Concerning adulterers and their hells.

Their hells are under the buttocks, which are excrementitious; they desire to emerge thence and come into the world, but in vain, because they had loved terrestrial and corporeal things. Thence appeared, as it were, a vomiting and heaving, in such an effort are they.

What adulteries are in the Christian world.

There are many there of family and of more illustrious condition, and thus not of the common people, because they adopted the principle that marriages are for the sake of offspring, and it matters not whether they are violated by others; and they laugh at the sanctity of marriage, calling them silly. Such were let up out of the hells in great numbers, and being let into the state in which they were in the world, they inquired where were the beautiful wives, and when it was pointed out, they rushed like insane and like maniacs, wishing to enter into houses; but in their blind rage they were carried away to a place where the earth opened, and the troop was cast into a hell which was behind the back.

Concerning the influx of adultery from genii.

I have passed through the hell where were crafty and in-

teriorly vastated adulterers, and then it was permitted them to flow into the affections of my will, and with peculiar subtlety and art and genius to invert, pervert, and extinguish my thoughts in favor of chastity, and to induce the pleasure and desire of adultery. They turned themselves to every particle of thought from affection persuading, silently: this was done with me, that I might know that man of himself could in no way resist the delight of adultery except by the Lord; for they act into the hereditary life within the thought, insomuch that man can in no wise observe it; but there was given me by the Lord an interior perception of their effort.

Priestly whoredom.

This is especially committed by those who have confirmed the falses of doctrine from the Word, and thus have falsified and adulterated it; the reason is that the Word is marriage, corresponds to marriage, and in itself is spiritual; and the delight of natural love falsifies it, especially in preachers.

They who read the Word without doctrine cannot but fall into many fallacies, from the sense of the letter which is according to appearances with man, and at the same time they have acquired many falses and confirmed themselves in them, and the same are thence in the pride of their own intelligence; these produce adulteries as of a father with a daughter-in-law.

They who confirm themselves that all evils are remitted by the holy supper, without other repentance and without conversion of life, and who do evils and are in the belief that afterwards evil or sins are taken away by the holy supper, their adultery is with the maternal aunt.

Because the Jewish race had by traditions falsified all things of the Word, it is called by the Lord an adulterous race.

When charity is recognized and not faith, and yet the life of charity is not lived, and they still read the Word, it is the adultery of brother and sister. There are those who frequent the temple, and then pray devoutly and care nothing for

evils of life, as thefts, secret robberies, adulteries, hatreds, revenges, cursings of enemies and those who do not favor them. This is with the sister.

The love of self, especially of ruling and yet thinking from the Word, is like that of Sodom, wherefore they demanded the angels from the house of Lot.

Those who speak much concerning God, and yet think nothing of deceiving men and depriving them of their goods, commit adultery with maid-servants, whom they change frequently.

Concerning the hells of adulterers.

The hells of these are many, according to the kinds of adultery, which are various.

I have seen harlots who hid themselves in the western region and obstructed the roads, that none should approach except they were willing; I was taken thither; and they were harlots who were all cast into a marshy pool, far from the back, in the west; they were such as were openly harlots.

Those who had exercised whoredom secretly, without the knowledge of others, and were such to the end of life, were cast into a dark cavern in the west.

Harlots of noble family who excelled in genius, and also could reason about God, are cast into a marshy pool in the southern region.

Other harlots who were able to steal men by arts not known in the world, compelling them into their proprium by praises and by the immersion of their mind in themselves, and because then being without protection from the Lord, they were delivered over to them, such women are cast into a place, as it were, burning with sulphur and fire, according to appearance. They live in the south-western region, and similar men are cast into a dark abyss sloping under the pool of women. Women fascinate men, and men women, by diabolical arts, which are many and which it is unlawful to recount.

Those who are adulterers spiritually are distinguished from

adulterers naturally; the latter, if they perceive delight in adulteries, and no delight in marriage, are excluded from heaven, and are all sent to hell; but the adulterers spiritually, although they perceive nothing unlawful in adulteries, are yet explored and even amended, and others select their places according to life.

There are some in excrementitious hells who are devoted to variety, and by it have extinguished the conjugal; and (are) also voluptuous (men); they are in the province of the intestines, under the former, where are everywhere sinks and a foul odor; and everywhere caverns from which such an odor exhales.

Those who have had a communion of wives are bound as it were into a bundle, and the bundle is tied together by a stretched-out serpent and they are cast into a whirlpool which is beyond the spiritual world of this earth.

They who, seduced by the appearance of piety, and thence persuade themselves that adulteries are not contrary to the Christian life, are sent into Gehenna, whence is perceived a stench as of burnt bones and hair, and are there in the fantasy that they are bitten by serpents; when in heat they are on fire, and when they approach heaven they become ice-cold, and are miserably tortured.

Monks and Jesuits who have thus (done) under the pretext of piety and on account of pity towards them, with the promise that they would remit sins, are also sent away into Gehenna.

Of the correspondence of the members dedicated to generation in both sexes.

That those societies which correspond to the genitals are distinct from others, because that region is also distinct in the body.

That those who love infants, and educate them in heaven, constitute the province of the genital members, especially of the testicles and neck of the womb, and live the most sweet and happy life.

There are societies of the third heaven, above all, which correspond to those members, because they have conjugal love.

In general it is to be held that the loins, and the members appertaining thereto, correspond to genuine conjugal love, consequently to those societies where there is such love; the angels there are heavenly beyond others, and live beyond others in a state of innocence and peace, and in its delights which are inmost.

There appeared to me trees planted in a nursery, one of which was higher, the other lower, and two small ones. The lower tree delighted me greatly; and at the same time the most pleasant quiet, which I cannot express, affected my mind. The angelic spirits interpreted this sight, saying, that conjugal love was represented, the quiet and peace of which were also felt in the mind. By the higher tree was signified the husband, by the lower one the wife, and by the two small ones children. They added that in such pleasantness of peace were those who belonged to the province of the loins.

There appeared to me a great dog, such as he who is called among the most ancient writers Cerberus; he had terrible jaws. It was said that such a dog signifies a guard, that man may not pass from heavenly conjugal love to the infernal love of adultery. When there is a passing from that love to this opposite one, the delight appearing almost similar, then there is set such a keeper, as it were, that opposite delights may not communicate.

The inmost heaven, by which the Lord insinuates conjugal love, are those who there are in peace beyond others. Peace in the heavens is comparatively like spring in the world, which delights and vivifies all things; it is heavenly delight itself in its essence. The angels who are there are the wisest of all, and from innocence appear to the others like infants; they love infants even more than their fathers and mothers have loved them. They are present also with those with young.

There are heavenly societies with which correspond all and every members and organs dedicated to generation in either sex. Those societies are distinguished from others, just as those provinces in man are altogether distinct from others. Those who have loved infants most tenderly, as such mothers,

are in the province of the womb and the surrounding organs, particularly in the neck of the womb and ovaries ; and those who are there are in a most sweet and tranquil life, and in celestial joy beyond others.

But what and of what quality those societies are which belong to each organ of generation, is not given to know. They refer also to the uses of those organs which are hidden and also removed from knowledge ; for the reason, which is providential, that such things which are in themselves most heavenly may not be injured by filthy thoughts, which are of lasciviousness, whoredom, and adultery, which thoughts are excited with many when those organs are only named. A. C. 5055.

It is enough to know that love truly conjugal has immediate communication with the third heaven, and also that love with its celestial delight is there preserved in all its variety, and also its acts, such as kisses, embraces, and many other things which delight that heaven, for that heaven is in the communication of good affections, as the spiritual heaven is in the communication of the thoughts of truth ; hence it is evident that filthy affections and thoughts altogether close both heavens.

A tritulating vessel was seen by me, and by it stood a man with an iron instrument, who, from his fantasy, seemed to himself to triturate men in the vessel, torturing them in dire ways ; the man did this with great delight. That delight was communicated that I might know what and how great was the highest infernal delight with those who were such. It was told me that such a delight reigned among the children of Jacob, and that they thought nothing more delightful than to treat the Gentiles cruelly, to expose them when killed to the wild beasts and birds, to cut them while living with saws and axes, to cast them into brick furnaces—2 Samuel, 12 : 31—to dash to pieces and cast forth infants. Such things were never commanded nor ever permitted, excepting to those the hollow of whose thigh was out of joint, as Jacob's when he wrestled with the angel. Gen. 32 : 26, 32, 33. Such dwell under the right heel, where are adulte-

ners who are also cruel. Among the adulterers who are both cruel and the most pitiless, are many of the Jesuits and monks who were adulterers; their delight is similar when they behold the punishment of death, especially on those who derogate from their despotic power over the Church and heaven, and over the minds of men, and also who infringe their privileges.

Those who have lived in things contrary to conjugal love, namely, in adulteries, when they approached me, infused a pain into the loins, violent according to the life of adulteries which they had led, from which it appears that the loins correspond to conjugal love; their hell also is under the hinder parts of the loins, where they live in sordid and excrementitious things; these also are delightful to them, for such things in the spiritual world correspond to their pleasures.

Those who are in things contrary to conjugal love, strike pain also into the testicles; they are those who steal in by love, friendship, and good offices, concerning which the following: There arose about the region about Gehenna, as it were, a certain air—like inconspicuous something; it was a band of such spirits, but it appeared then to me as one only, although they were many; against whom were interposed, as it were, bandages, which nevertheless they seemed to themselves to remove, by which is signified that they desire to remove obstacles, for in such manner do the thoughts and efforts of the mind appear representatively in the world of spirits, and when they appear, it is perceived there what they signify; afterwards it seemed as if there proceeded from that body a little snow-white person, who came to me, by which was signified their thought and intention, that they wished to put on the state of innocence, that no one should suspect anything of their quality; when he came to me he let himself down towards the loins and seemed to bend himself, as it were, around both of them, by which it was represented that they were in chaste conjugal love; then around the feet by spiral turns, by which was signified insinuation by such things as are pleasant in nature; finally that little one made himself altogether inconspicuous, by

which was signified that he wished to be altogether hid; it was told me that such was the insinuation of those who plotted against conjugal love: namely, who in the world had insinuated themselves for the end of committing adultery with wives, talking chastely and wisely concerning conjugal love, caressing infants, praising the husband in every manner of speech, that they might be thought friendly and innocent, when yet they were cunning adulterers; it was shown me what such become, for after these things were done, that little snow-white person who represented the band arising from Gehenna was made conspicuous, and appeared dusky and very black, and very much deformed besides, and was cast forth into a deep hell under the middle part of the loins, where they live in excrements. I afterwards spoke with similar ones, and they wondered that any one should have conscience about adulteries, and on account of conscience should not lie with a wife of another when it was possible; when I spoke with them about conscience, they denied that any one had conscience. It was told me that such were mostly from the Christian world, and rarely any from other parts.

Concerning marriages.

What genuine conjugal love is, and whence is its origin, few at this day know, because few are in it; nearly all believe that it is inborn, and thus flows from a certain instinct, as they say, and the more so because a conjugal principle exists also among animals, when there is such a difference between conjugal love with men and the conjugal principle with beasts as there is between the state of a man and the state of the brute animal.

Conjugal love takes its origin from the marriage of the Lord with heaven and with the Church, and thence from the marriage of goodness and truth. That conjugal love draws its inmost essence from thence, does not appear to the sense and comprehension, but yet can be proved from influx and from correspondence, and besides from the Word; from influx, because heaven is from the union of good and truth

which flows in from the Lord, and is compared to marriage and called marriage; from correspondence, because when good united with truth flows down into an inferior sphere, it produces there a union of minds, and when into one still lower, produces marriage; wherefore the union of minds from good united to truth from the Lord is conjugal love itself.

That genuine conjugal love is from thence may also be proved from this, that no one can be in it unless he be in good through truth, and in truth from good from the Lord; also from this, that celestial blessedness and happiness are in that love, and all they who are in it come into heaven or into celestial marriage; also from this, that when there is speech with the angels concerning the union of good and truth, there is produced in the inferior region among good spirits a representative of marriage, and among the evil spirits is produced a representative of adultery; hence it is that the adulteration of good and falsification of truth is called adultery and whoredom.

The men of the most ancient Church lived in genuine conjugal love beyond all in this world; they are those who were described by the ancients by those who lived in the golden age where innocence, love, and justice reigned. In that love there was heaven to them, but later, after that the knowledge of the Lord, and thence love towards Him, perished, conjugal love perished, love towards children remaining; but children can be loved by the evil, but a spouse cannot be loved except by the good.

I have heard from the most ancient that conjugal love is such, that each one wishes to be altogether the other's, and this reciprocally, thus mutually and interchangeably, and then that the conjunction of two minds is such, that this mutual and interchangeable is in all and everything of the thought.

I have spoken with the angels concerning this mutual and interchangeable, and it was described that the image of one is in the mind of the other, and that thus they cohabit, not only in the singulars but also in the inmosts of life; and that the Divine Love of the Lord can flow into such a one

with the happy and blessed. They said also that they who have lived in such conjugal love in the world, are together, and cohabit in heaven as angels, also together with their children; but that very few are from Christendom at the present day, but all from the ancient Church which was celestial, and many from the ancient Church which was spiritual.

It was told me that the kinds of celestial and spiritual happinesses, that is, only their universals, are indefinite in number and ineffable, and scarce any one of them is known in the Christian world, because they are not in the marriage of good and truth, nor in love to the Lord; they know not whence is good, and thus what is truth, and they know not that the Lord alone is God of the universe.

With those who live in conjugal love, the interiors of the mind are open through heaven, even to the Lord, for that love flows in from the Lord through the inmost of man; they thence have the kingdom of the Lord in themselves, and thence genuine love towards infants, which is for the sake of the Lord's kingdom, and thence they are receptive of celestial loves before others, and are before others in mutual love, for this comes thence as a stream from its source; for from the marriage of good and truth descend and are derived all loves, which are, as for instance, the love of parents towards children, the love of brothers between themselves, and love towards relatives, thus according to degree in its order, which loves are only in the marriage of good and truth; from this marriage are formed all celestial societies, according to all their consanguinities and affinities, and at the same time in each society, whence heaven is called a marriage.

Genuine conjugal love is not possible except between pairs, that is, in the marriage of one man with one wife, but not with many; because that conjugal love is mutual and reciprocal, and the life of one interchangeably in that of the other, so that they are as one. Such a union is given between pairs, but not between many, for many destroy that love. The men of the most ancient Church, who were celestial and in the perception of the union of good and truth like

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angels, had one wife only ; they said that they perceived with one wife celestial delights and happinesses, and when marriage with several was only named, they were horror-struck ; that the marriage of one wife and husband descends from the marriage of good and truth is proved by the words of the Lord in Matthew 19 : 3-12, which may be seen and adduced ; also from the words of Adam concerning his wife. By Adam and his wife there is signified in the internal representative sense the most ancient Church, which was the golden age, the age of Saturn, concerning which the ancient authors wrote.

I have perceived the contrary with adulterers, that they sicken at marriage and all things which are of marriage, so that they see a wife but do not speak with her from any life ; they are averse to all things of it which spouses formerly loved with delights, but as soon as they see the beautiful wife of another as the wife of another, they burn with cupidity ; a fiery life inflames the countenance and eyes, and they take delight in everything of her which the husband is averse to, and thus he does when he sees other women.

There was a certain spirit in middle altitude, who in the life of the body had lived lasciviously, being delighted with variety, so that he had loved no one woman constantly, but in brothels, and thus had committed whoredom with many and afterwards rejected each one, whence it happened that he had extinguished desire for marriage, and contracted an unnatural nature ; all these things were revealed, and when he attempted a like thing in the spiritual world he was miserably punished, and this in sight of the angels, and then cast into a hell, which is such that they appear there like scum such as is on the surface of the sea ; they are the mucus of the nostrils and almost without life, because they have lost everything human, because everything of heaven, which is founded upon conjugal love.

That they cannot be in heaven is evident, for they are as it were contrary to conjugal love, thus are contrary to the affections of good and truth from which heaven originates ;

for when marriage is mentioned there, filthy ideas immediately come in from influx into the contrary. In their ideas are obscene, nay unutterable things. They are also in the mind of destroying heavenly societies. Their religion is to say that they acknowledge a Creator of the universe, a Universal Providence only, and salvation from faith alone, and that it cannot be worse with them than with others; but when they are explored as to what they are in heart, which is done in the other life, they do not believe those things at all, but in nature instead of the Creator of the universe; and instead of a Universal Providence, in none at all; religion they believe to be for a restraint on the populace to make it live morally. With those who by adulteries have acquired a disgust and nausea for marriage, when anything pleasant, blessed, and happy flows down from heaven, it is turned into what is nauseous and loathsome, then into what is painful, and finally into what is noisome; among others, into what is obscene.

That they desire to obsess man, and with man to return into the world; but they are shut up that they may not speak with man.

The conjugal is represented everywhere in the realms of nature, as from the transformation of worms into nymphs and chrysalises, and thus into winged insects; for when the time of their marriages arrives, which is when they put off earthly forms, which is their worm form, they are distinguished with wings and become flying insects; then they are elevated into the atmosphere as into a certain heaven of theirs, and there they sport among themselves, transact marriages, lay their eggs on leaves, and are nourished with the juices of flowers. They are then also in their beauty, for they have wings of golden, silvery, blue, and shining white colors, and some beautifully distinguished and variegated. Such things does the conjugal produce with such vile little animals.

Those who have the cupidity of deflowering young virgins, or to whom virginities and thefts of virginities are the greatest pleasures, without the end of marriage, and when

they have stolen the flower of virginity, afterwards desert them, these who have led such a life, because it is contrary to their spiritual and heavenly nature, and because they waste the conjugal, for they regard this only for the sake of the flower of virginity, which being bereft, they love them no longer, and because it is contrary to innocence, which they wound and kill by inducing innocent and otherwise would-be chaste women, who might be imbued with conjugal love, to live a harlot's life, and thus are destroyers of marriages (it is known that it is the first flower of love which initiates virgins into chaste conjugal love and conjoins the souls of spouses), and because the sanctity of heaven is founded upon conjugal love, thus upon innocence, and such as these are interior murderers, they therefore undergo the most grievous punishment in the other life. They are led into fantasies, the actions in which appear as if were real and sensible, and they seem to themselves to sit upon a furious horse which throws them upwards, so that they are thrown down from the horse as if with risk of life, such a terror is struck into them; afterwards they appear to themselves to be under the belly of a furious horse, and shortly it seems to them as if they went through the posteriors of a horse into his belly, and then it appears to them as if they were in the belly of a filthy harlot, which harlot is changed into a great dragon, and there they remain wrapped up in torments; punishment returns as often as they are in that cupidity, and approach young virgins with their craft. Others are punished by disjointings and unjointings, or by contortions and retortions, from which punishments they are so torn to pieces that they seem to themselves as if cut into bits or fragments with cruel pain, and if then they do not desist, they are cast into a hell of foul-smelling odor.

Those who in the life of the body think lasciviously, and whatsoever others speak convert it into lasciviousness, even holy things, they do not desist to think and speak thus in the other life; and there, because their thoughts are communicated, those things come out into obscene representations, whence are scandals. Their punishment is to be stretched

out horizontally in the presence of the spirits whom they have offended and whirled around like a roller from left to right rapidly, and then in a reverse direction in another place, and thus in another, and so naked in the presence of all, or half naked according to the quality of their lasciviousness, and at the same time they are struck with shame; then they are whirled around by the head and feet transversely like a wheel; resistance is caused, and at the same time pain, and again resistance and at the same time pain, for two forces act, one around, the other back, and so with the drawing apart pain is caused.

N. B. N. B.

More concerning these subjects may be seen in the first extracts: in ADULTERY, HARLOT, LASCIVIOUSNESS; also in Notes from the ARCANAE CELESTIA. *Especially from Notes upon the Apocalypse, and in extracts from the work Concerning Heaven and Hell, and also from other places.*



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